



To the Reader.

 O the end therefore, that all persons may learne the Principles and grounds of Religion, as it were the first milke whereby they may grow in strength to digest stronger and harder meate, and that the younger sort may hearken to knowledge, thereby fitting themselves for the Ministry of the word, and receiving of the Sacraments; I have set forth a short and plaine Catechisme, handling the parts of true Religion, expounding the tenne Commandements, setting downe our wretched estate by reason of sinne, (which is the breach of the Law) and shewing the remedy to bee by Faith in Christ Iesus. Secondly, I have set downe the Articles of faith taught in the Creed, what wee are to beleeve touching God, one in substance, three in persons: touching God the Father, Creatour and Goverour of all things in Heaven and Earth: touching the Mediatour, of his person and offices, of his humiliation and glory: touching the holy Spirit, sanctifying the Children of God: touching the Church of God,

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and the chiese privileges of the Church found no where else but in the Church.

Thirdly, I have breately expounded the Lords Prayer, which is a perfect direction for all Prayers: to the end it may not onely be barely rehearsed, but comfortably understood. For many there are in the Church, that huddle up the words, that are wholly ignorant of the meaning of the words.

Lastly, I have particularly opened the Doctrine of the Sacraments, the nature and number, the parts and uses of them. Learne these principles, they are shortly set downe for thy remembrance, and plainly for thy understanding. Seeke to know the true meaning and understanding of them, and to feele the comfort of them in thine heart. The Lord Iesus the great Sheepheard of the Sheepe, blesse the labours and godly endevours of all such, as doe seeke to understand his word, and bring them to the true knowledge of God, and unfeigned faith in Christ, and to sound repentance from dead workes, *Amen.*

Thy loving brother in Christ,

William Attersoll.



The Principles of Christian Religion, plainly set downe in Questions and Answers, very necessary to be knowne of all persons, before they be admitted unto the
Lords Supper.

Questions.

Q1. What is true Religion?

A. It is the knowledge of Gods will, to the end wee may serue him in holinesse, and true righteouesnesse, Joh.17, 3. Ephe. 4, 23.

24.

Q. How many parts are there of true Religion?

A. Two: Repentance from dead workes, and faith in Christ, Mark.1.15.

Q. What is repentance?

A. Repentance is a turning from all sinne unto

The principles of
unrighteousnesse, Acts 2, 19.

Q. How many things have we to consider in
repentance?

A. Two things: the parts of it, and the
meanes whereby to attaine unto it, Esay 1, 16,
17, 20.

Q. What are the parts of Repentance?

A. Two: First, a forsaking of our sinnes,
with an hatred and sorrow for it; Secondly, a
betaking of our selves to righteousnesse, with a
love and liking of it, 2 Cor. 7, 10, 11.

Q. What are the meanes to come to repen-
tance?

A. Two meanes: First the knowledge of our
sinnes by the law. Secondly, the consideration
of the punishments due to sin. Mat. 3, 7, 8, 10.
Revel. 2, 5.

Offinne, and the parts of it.

Q. What callest thou sinne.

A. Sinne is a breach or transgression of the
Law, 1 John 3, and 5, 17.

Q. How many sorts are there of sinne?

A. Two: Originall and actuall: Rom. 5,
14, and 7, 20. Eph 4, 17, 18.

What originall sinne is.

Q. what is the Originall sinne?

A. It is a corruption of our whole nature,
whereby every faculty of soule and body is
prone

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Q. None and disposed to evill onely, Gen. 6, 5.

Q. How was it conuictantus?

A. It is engendred in our first conception, the sin brought upon us by the willing sag of Adam, Psal. 51, 5. Rom. 5, 12, 19.

What Actuall sinne is.

Q. What is Actuall sinne?

A. Actuall sin is the fruite of a corrupt heart, in thought, word, and deed. Tit. 3, 3.

Q. What learne wee from this division of sinne?

A. Wee learne first to acknowledge our owne frailty and infirmitie, Rom. 3, 10, 11, 19.

Secondly, to abase and humble our selves under the mighty hand of God, being become the basest of all creatures on earth. 1 Cor. 4, 7.

Thirdly, to use all good meanes whereby we may be delivered from this bondage, Psal. 51, 10. Rom. 7, 23, 24.

What the Morall Law is.

Q. As you have shewed what sinne is, so tell me what is the Law?

A. The Law is a doctrine given of God to all men, commanding perfect obedience of soule and body, in doing all things therein commanded, and abstaining from the things therein forbidden, promising all blessings unto the

The principles of
performers, and threatening and curses to
breakers thereof, Deut. 5, 32, and 11, 26,
28, &c.

Q. How many commandments are there in
the Law?

A. Ten Commandments, Exod. 34, 27
Deut. 4, 13. and 10, 4.

Q. How is the Law to be expounded?

A. According to the interpretation of the
Scripture, which may be expressed in four
Rules.

Q. What is the first rule of Interpretation?

A. Where any thing is forbidden, the
contrary is commanded: and where any thing is
commanded, the contrary is forbidden, Mat.
34, 37.

Q. What is the second rule of interpretation?

A. Where any vice is forbidden, all of the
same kinde and nature are forbidden, and con-
trariwise: Marke 10, 19.

Q. What is the third rule of interpretation?

A. The Law is spirituall, and reacheth to
the heart, Rom. 7, 14.

Q. What is the fourth rule of interpretation?

A. All occasions, allurcements and entice-
ments to sinne are forbidden: and where any
virtute is commanded, the meanes to further
it

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to all are required. Mat. 5, 27, 29, 30.

6, 2 Q. What is the first rule of interpretation?

A. All signes, tokens, and markes are for
ever hidden, whereby sinnes may be knowne and
manifested, Gen: 4, 6. 1 Thess: 5, 22.

4, 2 Q. What is the sixth and last rule of interpre-
tation?

A. We are bound to further the observation
of the commandements in others as well as in
our selves: otherwise we doe make our selves
partakers of other mens sinnes, Exod. 20, 10.
1 Tim: 5, 22.

Q. Into how many Tables are the Comman-
dements divided?

A. Into two tables, Mark. 12, 30. Deut: 4,
28.

Q. What doth the first Table concerne?

A. Our duties toward God, contained in the
four first Commandements, Mat. 22. 36, 37,
38.

Q. What is the first Commandement?

A. Thou shalt have none other Gods but me,
Deut. 5, 7.

Q. What is the sum of this Law?

A. We must not account that as God, which
by nature is no God, but have and choose the true
God only for our God, Mark. 12, 39.

Q. What is forbidden in this first Comman-
dement?

A.

The principles of

Q. What is forbidden in this first Commandement?

A. First, all atheisme and ignorance of the true God, Jer. 4, 22. Secondly, the denying of the three persons, or any essentiall properties of the God. John 1, 1, 2. Thirdly to withdraw the affections of the heart from God, Josh, 24, 16, 20, 23.

Q. What is commandanted in this first Commandement?

A. First, to confess and acknowledge God, to be such a one as he hath revealed himselfe by his word. Jer. 34, 7. Secondly, to have our hearts fast knit and linked to God, by cleaving to him in affiance, love, and feare, Josh, 23, 8. Acts 11, 23.

Exposition of the second Commandement.

Q. What is the second Commandement?

A. Thou shalt not make to thy selfe any graven Image, &c. Exod. 20, 4.

Q. What is the summe of this Commandement?

A. We must not worship the true God falsely, but worship God in spirit and truth, John 4, 24.

Q. What is forbidden in the second Commandement?

A. First, the representation of the true God by

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Image. Deut. 4, 15, 16, Esay 40, 18. 25.

of the secondly, the worship of God; at, or in, or, in
ing, as an Image. 1 John 5, 21,
nes, thirdly, society and leagues of friendship
heathen infidels. 2 Chron. 19, 1.

Fourthly, wil-worship of God, according to
owne fancies, Mat. 15, 9. 1 Sam. 15, 23.

Q. What is commanded in the second Com-
mandement?

A. First, to worship God as he hath prescri-
ved in his word Deut. 12, 32.

Secondly, to call upon his name by hearty
prayer, Psal. 50, 15.

Thirdly to submit our selves to the exercises
of our Religion, as the Word and Sacraments,
Psal. 122, 6, 7, 8, 9.

Exposition of the 3. Commandement.

Q. What is the third Commandement?

A. Thou shalt not take the Name of the Lord
in vain, Exod. 20, 17.

Q. What is the summe of this Command-
ment?

A. We must not bereave him of his honour
due unto him, but use his Title, Word, and
works with all reverence, Mat. 5, 33, 34, 35,
6, 37.

Q. What is forbidden in the third Comman-
dement?

A.

The principles of

A. First to sware falsely or in common: Q.
Zach. 5, 4. James 5, 12. Secondly, to abuse and
names and Titles of God. Phil. 2, 10. Esay A.
2. Thirdly, to dishonour God by our wicked
joining profession with profaneness: 3. Sabbath
I 4. Rom. 23, &c.

Q. What is commanded in this third commandment?

A. First to use the name of God in waiges
and astres, and with all reverence, Deut. 28, Q.
Rom. 9, 5. Secondly, to seeke the honour and
glory of God in all things, 1 Cor. 10, 31. Thirdly,
to make knowne his word and workes unto
others, Psal. 66, 16. Luke 8, 39.

Q. What is the fourth commandment?

A. Remember the Sabbath day to keep it
holy. Exod. 20, 8.

Q. What is the sum of this commandment?

A. We must sanctifie the Sabbath with
workes of the Sabbath, and not pollute and
profane it with our clowne workes, Esay 58,
Neh. 13, 15, &c.

Q. What are the workes of the Sabbath?

A. Such as are holy, and of present necessity.
Luke 14, 3, 4, 5.

Q. Who must keepe the Sabbath?

A. Thou, thy sonne, thy daughter, thy maide,
thy maide, and thy stranger, Exod. 20, 10.

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Q. What is commanded in the fourth Commandement?

A. First, to rise earely in the morning, to keepe our selues to the worke of the Sabbath, *Mark. 1, 35. Exod. 32, 5, 6.* Secondly, to be present at publike assemblies in the Church, *Acts 13, 33, and 20, 7, &c.* Thirdly, to spend the rest of the day in the meditation of his word and creatures, *Acts 17, 11.*

Q. What is forbidden in this fourth Commandement?

A. First, neglect of preparation before we come to the ordinances of God, *Mat. 22, 11, 12.* Secondly, profane absence, or unseitfull presence at the exercises of religion, *Mat. 22, 5. Acts 18, 9.* Thirdly, the following of the worke of our calling, and giving of our selues to pastimes and to idlenes, *Exod. 16, 29.*

Q. Hitherto of the first Table, what doth the second Table concerne?

A. Our duties toward our neighbours, in the last Commandements, *Rom. 13, 8, 9.*

Q. Who is our neighbour?

A. Our neighbour is every one of our owne kin, yea our enemies, *Isay 58, 7.*

Q. What is the fifth Commandement?

A. Honor thy father and thy mother, *Exod. 20, 12.*

Q.

The principles of

Q. What is our Father and Mother ? the

A. All superieurs set over us by God and
good, Rom, 13, 1, 2. Ephes. 6, 1, 2, 3 11, 12. the

Q. What doth the word honour signifie ? the

A. It signifieth reverence, obedience, the
maintinance, whether they be worthy, wh
worthy, that be our superiors, Mat, 22, 21. the

Q. What is commanded to superiors and the
inferiors in this 5. Commandement ? the

A. First Justice, to give to every one that
belongeth to his place and person : Ephes, 10
Secondly, Diligence in every one to do his de
faithfully, Rom, 12, 7. Thirdly, mutuall gra- de
tude, in acknowledging the benefits mutuall he
received, 2 Sam: 19, 20. as

Q. What is forbidden in the fift Command- the
ment to inferiors ? the

A. First, want of reverence inward- the
ward toward superiors, Gen: 9, 22. Levit, 20
Secondly disobedience to their iust and law- the
Commandements, Ro. 1, 20. Thirdly untha- the
fulnesse and unfaithfulness toward them the
15, 5, 6, Tit. 2, 10, the

Q. What is forbidden in this fift Command- the
ment to superiors ? the

A. First, negligence in teaching, correcting the
and governing our inferiors, 1 Kings, 1, the
Secondly, the giving of evill example the

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Phil. 2, 15, 1 Cor. 10, 32. Thirdly, over
much cruelty and threatenings, Ephes. 6, 4,
Deut. 25, 3.

Rules to try these duties.

Q. How may all inferiors try themselves
whether they honour their Superiors set over
them or no?

A. First, if they be as desirous to doe the
proper duties of their calling, as they would
have their superiors to performe their Duties
to them, Luke 6, 31. Secondly, if they be as
desirous to honour their superiors, as they
would have their inferiors in time to come to
honour them, Mat. 7, 12. Thirdly, if they be
as willing to performe their duties, as they
are to receving life, or any other blessing at
Gods hand, Etcd, 20, 12.

Q. How may all superiors examine them-
selves touching their duties towards their in-
feriors?

A. First, if they be as carefull to performe
all duties towards their inferiors, as they
would have had their superiors in former
times to have performed their duties toward
them.

Secondly, if they bee as diligent and care-
full to obserue and performe their Duties
unto their Inferiors, as they would
have

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have their inferiors to be diligent and dutifull unto them. Thirdly, if they be as carefull their duties in their calling, as they are desirous to have their inferiors to enjoy long life, and not to be cut off betimes.

Q. what is the sixt Commandement ?

A. Thou Shalt not kill, Exod. 20, 13.

Q. what is the summe of this Law ?

A. We are charged not to hurt our owne, or our neighbour, but to preserve and tender as our owne, Mat. 5, 22, 23, 24.

Q. what is to be bidden in the sixt Commandement ?

A. First shedding of blood, and murthering of our selves or others, Gen. 9, 5. Secondly, fighting and quarrelling, tending unto the reproch of our neighbours person, Levit. 24, 19, 20. Thirdly it condemneth all anger and hate in heart, 1 John: 3, 15.

Q. what is required of us in the sixt commandement ?

A. First to hurt no man in word nor deed by violence, fraud or negligence Levit. 19, 16. Secondly, to be gentle toward all, and patient in bearing of wrong, Ephes. 4, 31, 32. Thirdly, to be grieved at the miseries of others with compassion, Roman. 12, 10, 15. Fourthly, to forgive the offences and iniuries done

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Duties unto us, Mat. 6. 14.

Exposition of the 7 Commandments.

Q. What is the 7 Commandment?

A. Thou shalt not commit adultery Exod:

0,14^a

Q. What is the summe of this Comman-
dement?

A. We must keepe our bodies and soules
natⁿ haste from consenting to unclean lusts, Mat:
nder 5, 28, 29. Col. 3, 5.

Q. What is forbidden in the seventh Com-
mandement?

A. First, God forbiddeth all adultery and
uncleanenes in our bodies, Lebit. 18, 29. Se-
condly, all unpure thoughtes and lusts of the
heart, Mat: 5, 28. Thirdly, all wantonnesse,
whereby occasions are sought to stir up Lust.
Gal: 5, 19.

Q. What is required of us in the seaventh
Commandement?

A. First, chasteit and purity in soule and bo-
dy as Temples of the holy Ghost, as well in
marriage as in singe life, 1 Thess, 4, 3, 4. Se-
condly Chastitnesse and modesty, fearing
least any thing unseemly and uncomly shoud
be committed, 1 Tim: 2, 9. Thirdly tempe-
rance and sobriet, using with moderation,
such things as concerne our food, Ephes. 5, 18.

The principles of
Fourthly, marriage is commended to such
have not the gift of continency, 1 Cor:7, 2,
9, Heb: 13. 4.

Exposition of the 8. Commandement.

Q. What is the 8. Commandement.

A. Thou shalt not Steale, Exod:20, 15.

Q. What is the summe of this Commandement?

A. We must not diminish our neighbours
goods, but maintaine and preserve them, Eph:
4, 28

Q. What is there forbidden of this commandement?

A. First, all unius dealing, whether in
gaining, or out of bargaining, 1 Thess: 4, 6
Levit: 19: 13. Secondly, all inordinate living
whether it be without any calling, or in an
unlawfull calling, 2 Thess. 3, 11. 1 Tim: 5, 3
Thirdly, covetousnes and desire of our neighbours
goods wrongfully. Heb: 13, 5. Mat. 15,
19.

Q. what is required of us in this eight Commandement?

A. First, to be contented with that portion
which God hath sent and lent unto us, 1 Ti:
6, 6.

Secondly, to labour for our living in a cer-
taine calling, 1 Cor:7, 24.

Thirdly,

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Thirdly, to restore goods unjustly gotten,
Luke 19, 8.

Fourthly, to be liberall to the poore, and
elpfull to them that need, 1 Tim. 6, 18, Job:
1, 17, 19.

Exposition of the 9. Commandement.

Q. What is the ninth Commandement?

A. Thou shalt not beare false witnesse a-
gainst thy neighbour, Exod. 20, 16.

Q. What is the summe of this Comman-
dement?

A. We must not diminish and hurt the good
name of our neighbour, but maintaine his
credit and estimation, Exod. 23, 1. Psalme
15, 3.

Q. what is forbidden in the ninth Com-
mandement?

A. First, to speake falsely in witnesse bea-
ring, Proou: 19, 5.

Secondly, all lying and dissimulation, Psal.
12, 2.

Thirdly, to devise or spread abroad slanders
and hartfull tales of our neigbours, Rom:
1, 29. Levit: 19, 9. Proov: 29, 20, 2 Cor: 12,
20.

Fourthly, to publish the offences and infir-
mities of our brethren, if by privat admonitiō

The principles of
they may be woon, Mat:18, 15.

Q. What is required in this ninth Commandement?

A. First, to confess and defend the true A
with our mouthes, Psal: 15, 2. Secondly, to in- A
terpret a doubtful evill to the better part and
Mat: 1, 18. Thirdly, not to believe flying re- and
ports of our neighbours, nor speake the wrong
of them, Jer: 40, 14. Prov. 25, 23.

Exposition of the 10. Commandement.

Q. What is the tenth Commandement?

A. Thou shalt not covet, Exod, 20, 16.

Q. What is the summe of this Commandement?

A. The first motions and lusts to sinne be- t
fore consent are forbidden: and love out of
pure heart and a godly conscience, is required
Rom: 7, 7.

Q. What is forbidden in this tenth Com- manderment?

A. First, Concupiscence it selfe, so farre as
it is hurtfull to our neighbor, Jam. 1, 14. Sec- t
ondly corrupt cogitations and passions of the
heart, springing out of the bitter roote of con- cupiscence, Gal: 5, 17. Luke 10, 27. Thirdly
to conceive some inward delight in evill mo- tions albeit we give not consent to practise it.
Rom. 7, 7.

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Q. What is required in this tenth Commandment?

A. First, a pure heart towards our neighbour, 1 Tim. 1, 5. Secondly, holy cogitations and motions of the Spirit, 1 Thes. 5, 2. Thirdly, a conflict and combate against the evil motions and affections of the flesh, Rom. 7, 22, 23, 2 Cor. 7, 8, 9.

Q. Is any man able to keepe these Commandments?

A. No man is able to fulfill them, Rom. 3, 23, 1 John 1, 8.

Q. In what estate stand we by meanes of the breach of the Law?

A. We are the children of wrath and everlasting damnation, Gal. 3, 10.

Q. Wherefore will God have his Law preached and published, seeing no man in this life is able to keepe it?

A. First, to shew us the greatness of our fall, Rom. 3, 19, 20. Secondly to make us despaire of our owne strength, Rom. 4, 3. Thirdly to be a Schoolmaster to bring us to Christ, Gal. 5, 24.

Q. Hitherto of the first part of Religion: now tell me what is the second part of Religion?

A. Faith in Christ, Acts 20, 21.

The principles of

Q. What is true faith ?

A. Faith is a gift of God, whereby we apply unto our selves particularly the promises made to us in Christ Jesus, Philip. 1, 29. Thess. 2, 3.

Articles of the Creed.

Q. Where have we a short summe of the faith ?

A. In the Creed, consisting of twelve Articles; whereof one is of God the Father, one of God the Son, one of God the holy Ghost, and four concerning the Church.

Q. What is the first Article ?

A. I believe in God the Father almighty, maker of heaven and earth,

Q. What is the second article ?

A. I believe in Jesus Christ his only Son our Lord.

Q. What is the third article ?

A. I believe that he was conceived by the holy Ghost, and borne of the Virgin Mary.

Q. What is the fourth Article ?

A. I believe that he suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell.

Q. What is the fift article ?

A. I believe that he rose again the third day

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from the dead.

Q. What is the sixt article?

A. I belieue that he ascended into heauen,
and sitteth at the right hand of God the Fa-
ther Almighty.

Q. what is the 7. article?

A. I belieue that he shall come from thence
to judge the quicke and dead.

Q. what is the 8 article?

A. I belieue in the holy Ghost.

Q. What is the 9 article?

A. I belieue the Catholike Church, and
the communion of Saints.

Q. What is the 10 article?

A. I belieue the forgiuenesse of sinnes.

Q. What is the 11 article?

A. I belieue the resurrection of the body.

Q. What is the 12 article?

A. I belieue the life everlasting.

Q. What are the cheefest points of this
Creed?

A. Two: concerning God, and the Church.

Q. What consider you in God?

A. The Unity, and Trinity, 1 John 5,7.

Q. what beleieve you of vnytys?

A. I belieue that in substance there is one
only true God, 1 Cor. 8,4.

Q. What beleieve you of the Trinity?

B. 4

A. 3

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A. I belieue that in one God there are three
distinct persons, the Father, the Son, and the
holy Ghost, Mat: 28, 20, and 3, 16.

Exposition of the first Article.

Q. What beleevest thou of God the Father?

A. I belieue that he is almighty, and therefore
hath made all creatures good, and governeth
all things well, Gen: 1, 2.

Q. What learne we from hence, that God
is almighty?

A. First, to humble our selves under him
who is able to destroy al such as rebel against
him, 1 Pet, 5, 7. Heb. 10, 31. Secondly, to
pent us of our sinnes, wherein we have
and lived Rom: 11, 23. Thirdly, to confirm
our selves in the performance of all his pro-
mises toward our selves and others. Rom: 4,
20, 21. Mat: 19, 26.

Q. what learne ye from hence, that God
is the Creator and Governour of heaven, and
earth?

A. First, it convinceth those that doe think
them to have bene without any beginning.
Secondly, to be patient in al troubles and ad-
versities: Psalm: 39, 9. Job 1, 21, and 3, 10.
Thirdly, to be thankfull in prosperity, recei-
ving al things as from his hands. Deut: 8, 10
11. Numb: 15, 18, 19. Fourthly, to depend
upon

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are upon God in all estates for the time to come,
and **Sal: 3. 5, 6. &c.**

Q. How did he make mankinde in the beginning?

A. In his owne Image, in holinesse and
the rightheousnesse, forming them of the dust
of the ground, and breathing into their nostrels
the breath of life. **Gen: 1, 26. 27.**

Q. What learne you by Gods Creation of
the man and the woman?

A. First, to glorie him in our bodies and
gath in our soules, **1 Cor: 6, 20.** Secondly to have, a
to speciall care of the good of our soules seeing
they are immortall, **Mat: 6, 32.** Thirdly, that
we have no cause to boast and glory in our
selues, seeing our bodies were made of the clay
Gen: 3, 19.

Exposition of the second Article.

Q. what beleeve you of God the Sonne?

A. I beleeve that we being fallen from God,
and borne dead in sinnes, Jesus Christ came
into the world, to be a mediateur betwene
God and man. **1 Tim: 2, 5.**

Q. wherefore is the Sonne of God called
Jesus?

A. Because he onely saved his people from
all their sinnes, **Mat: 12, 1.**

Q. wherefore is he called Christ?

A

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A. Because he was anointed to be the prophet, Priest and King of his Church, Psalm 45,7, John 1, 18.

Q. what is required of a Mediator?

A. Two Natures: the Divine Nature, and the humane Nature, John 1, 14. Heb. 5, 6, 10, 2, 16.

Q. Wherefore must he be true God?

A. First, because he could not otherwise be a Saviour of our bodies and soules. Esay 41, 12. Secondly, that there might be a proportion betweene the sinne of man, and the punishment of sinne. Thirdly, that he might be able to deliver us from the bondage of sin and Satan, and restore the Image of God, lost by the fall of Adam, 1 Cor: 15, 17. John 12, 37; 1 Cor: 5, 19.

Q. What beleeveth you of his Divine Nature?

A. I beleeveth that he is the naturall Son of God begotten of the Father, and therefore God and our Lord, Heb: 1,3.

Q. Wherefore must he also be a man?

A. First, that satisfaction might be made to the Justice of God in that Nature which offended, 1 Tim. 2, 5. Hebrewes 2, 14, 17, 18.

Secondly, that in our Nature he might ful-

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¶ All righteousness which the law requireth
is in our hands.

¶ And verily, that he might shed his blood, and
by so doing his life for our sins, Heb:2, 9, and
10, 8.

¶ Q. What learne we from hence that Christ
is the onely Sonne of God?

A. First, to consider the wonderfull love of
God the Father towards us, who gave his
owne Sonne to be our Saviour, John 3, 16,
Rom:5, 8.

Secondly, he maketh us miserable sinners,
that are by nature the children of wrath and
damnation, to be the Sons of God by adopti-
on, Rom:8, 17, Ephes:1, 5, 6. John 20, 17, and
1, 12.

Thirdly, that he is farte above men and
Angels, and all creatures, Heb: 1, 4. Colos:1,
17, 18, and 2, 15.

Fourthly, that we must be ready to heare,
feare, and obey him, Mat:3, 17.

¶ Q. What learne we from hence that he is
called our Lord?

A. First, to performe absolute obedience to
him, and so do whatsoeuer he commandeth us,
Ero: 20, 2, Secondly, to sanctifie the creatures
which we use, with thanksgiving, I Corinith:
10, 26.

The principles of

Thirdly, to deale kindly and curteously w.
all our inferiours. Ephes.6.9.

Exposition of the 3. Article.

Q. What beleeeve you of his humaine
ture?

A. I beleeeve two things: his enterance into
the world, and the things that followed for
same, Lnk:24.25.26.

Q. What learne you from hence, that
became man for us?

A. First, we have from hence a pattern and
example of wonderful humility, who humbled
himself to take our nature upon him, Phil:2
5.6.7, John 1.3,12,13.14. Secondly, to com-
fort our selves, in that he took upon him our
infirmitie, that he might be a pittifull & merciful
cifull Saviour. Heb,2.18.19. Thirdly, to make
boar to be made one with Christ, being made
new creatures, and borne of God, 2 Pet,1.4. wa

Q. What have we to consider in his
enterance into the world?

A. Two things: his conception, and
birth.

Q. What beleeeve you touching his concep-
tion?

A. I beleeeve that he was begotten by the
miraculous power and working of the ho-
Chost, Luk 1.35.

Christian Religion.

Q. what beleeve you touching his birth?

A. I beleeve that hee tooke flesh and was
bome of a Virgin, whose name was Mary,
Mat. 1, 20.

Q. What benefit do we receive by the con-
ception and birth of Christ?

A. First, that Christ was not tainted with
corruption, but endued with most perfect
inno-
cence, John 8, 46. Secondly, that by his inno-
cence and perfect holinesse, he covereth our
sins wherein we were conceived and born,
and suffereth them not to come into the sight
of God, Heb. 2, 16, 17. Thirdly, they are un-
to us in stead of a pledge, that by the same spi-
rit of sanctification, all our imperfections shall
at length be done away, Ephe. 5, 26. 1 Cor.
5, 46, 47, 48. Fourthly, it is our duty to praise
and magnifie Gods name, and to be filled
with ioy and gladnesse for these mercies to-
wards us, Luk: 1, 46, 68, &c.

Exposition of the 4 Article.

Q. What be those things that followed his
entrance and comming into the world?

A. Two: his suffering, and his glory, Luk:
25, 25, 26.

Q. What learne you from this order of his
estate, that he first suffered, and then entred in-
to his glory?

A.

The principles of

A. first, we must be all abased, before
can be exalted 2 Tim. 2, 11, 12. Secondly
is a wretched case for any man in this life,
live in continuall ease and pleasure, Heb.
12, 6, Mat: 16, 24, vs. Act 14, 12. 2 Tim.
12.

Thirdly, to rejoyce in tribulation and
secution for the Gospels sake, Heb 5, 9, Jam.
1, 2. Act 5, 41, John 15, 19, 20, Heb: 10,
34.

Q. what were the sufferings of Christ;

A. of two sorts: in body, and soule.

Q. what were his sufferings in body?

A. I believe that Poncius Pilate the
giving sentence, his hands and feete were na-
led unto a Crosse, and thereby dying, his bo-
dy was buried in manner as others were, a
lay for a time under the dominion of Death
John 19, 23. 1 Cor: 15, 3, 4. Act 13, 28, 2
Psal: 22, 16.

Q. what learne you from hence, that he suf-
fered death for us?

A. First, that the Justice of God is th-
roughly satisfied and appeased for our sins,
Cor: 5, 18, 19.

Secondly, it changeth the nature of
death, and turneth it to a blessing unto
Heb, 2, 19.

Thirdly

Christian Religion.

before
only, it teacheth us to die unto sinne, and
mortify the corruptions of our sinful hearts,
eb 6,6,10,12.

Tim Q. What learne you by the buriall of
Christ, and his lying under the dominion of
death?

A. First, that he dyed truely for us, when
he commended his Spirit into the hands of
his Father, Luke 23,46.

Secondly, it worketh in us all, the buriall of
all our sinnes, so that we should not practise
them againe, Romanes 6, verse 3, Colossians
12.

Thirdly, it serbeth as a swēte perfume to
all our graves, seeing that death is become as
sleepe and the graue as a Bed, so that we
neede not to be affraid of them, Esay 57, 2.
Pos. 13,14.

Q. What beleeve you of his sufferings in
Soule?

A. I beleeve that he suffered in his Soule,
the fierce wrath of his Father kindled for our
sinnes, to deliver us from the curse of the law,
Luke 22,44. Gal. 3,13, Esay, 53,5,10, Mat.
37,46.

Q. What benefits doe wee receive by his
sufferings in Soule?

A.

The principles of

A. First, that nothing can bee laid to the charge of Gods elect, soasmuch as he hath triumphed over all our enemies *Ro: 8,32,33*
34. Secondly, he hath opened to all believeth the kyngdome of heaven, and reconciled us *Q.* to his fathet. Thirdly, we shold not thinke it strange to beare afflictions in most greate *A.* and bitter maner, *James 1,2,3,4.*

Exposition of the 5. Article.

Q. What things are to be considered touching his glory *Q.*

A. Three things: either the glory, which *A.* past, present, or to come, *1 Pet. 3,21,22.*

Q. What belieue you touching his *Q.* glory past *A.*

A. His resurrection and ascencion; *Act 1,2,3.*

Q. What belieue you touching his *Q.* resurrection *2.*

A. I belieue, that although for a space *Mat: 21,26* a body lay dead in grave, yet after three dayes *Mat: 28,6* he raised it up, and gave it life again, *Mat: 28,6*

Q. What benefites doe we reape by his *Q.* resurrection *Ro: 6,4.*

A. First, that he hath overcome death and *Ro: 6,10* hell for our iustification, *1 Corinth: 15,55,56.* Secondly, to rise from sinne, and to delight in *Ro: 6,11* righteouesesse, *Rom. 6,4.* Thirdly, it is an *Ro: 6,12* *Ro: 6,13* *Ro: 6,14* *Ro: 6,15* *Ro: 6,16* *Ro: 6,17* *Ro: 6,18* *Ro: 6,19* *Ro: 6,20* *Ro: 6,21* *Ro: 6,22* *Ro: 6,23* *Ro: 6,24* *Ro: 6,25* *Ro: 6,26* *Ro: 6,27* *Ro: 6,28* *Ro: 6,29* *Ro: 6,30* *Ro: 6,31* *Ro: 6,32* *Ro: 6,33* *Ro: 6,34* *Ro: 6,35* *Ro: 6,36* *Ro: 6,37* *Ro: 6,38* *Ro: 6,39* *Ro: 6,40* *Ro: 6,41* *Ro: 6,42* *Ro: 6,43* *Ro: 6,44* *Ro: 6,45* *Ro: 6,46* *Ro: 6,47* *Ro: 6,48* *Ro: 6,49* *Ro: 6,50* *Ro: 6,51* *Ro: 6,52* *Ro: 6,53* *Ro: 6,54* *Ro: 6,55* *Ro: 6,56* *Ro: 6,57* *Ro: 6,58* *Ro: 6,59* *Ro: 6,60* *Ro: 6,61* *Ro: 6,62* *Ro: 6,63* *Ro: 6,64* *Ro: 6,65* *Ro: 6,66* *Ro: 6,67* *Ro: 6,68* *Ro: 6,69* *Ro: 6,70* *Ro: 6,71* *Ro: 6,72* *Ro: 6,73* *Ro: 6,74* *Ro: 6,75* *Ro: 6,76* *Ro: 6,77* *Ro: 6,78* *Ro: 6,79* *Ro: 6,80* *Ro: 6,81* *Ro: 6,82* *Ro: 6,83* 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Christian Religion.

to shew unto us of the glorious resurrection of
the h[oly] bodies, 1 Cor: 15.12.

Exposition of the 6. Article.

Q. What belieue you touching his ascen-
ding into heaven?

A. I belieue that his body being united a-
gaine to his soule, he was personally taken up
to the heavens, after that he had bee con-
siderant on the earth forty dayes, Act, 1.9.

Q. what is his Glory present?

A. He sitteth at the right hand of the Fa-
ther Marke 16,19.

Q. what meane you thereby?

A. I belieue that his Father hath advan-
ced him unto the highest honor, and hath com-
mitted unto him the government of al things
in heaven and earth. Heb: 1.3, Psal. 110,1.

Q. What benefit doe we reape by his as-
cending into heaven, and sitting at the right
hand of the Father?

A. First, he hath overcome all the enemies
of our salvation, and triumphed over them,
Rom. 8, 34,35.

Secondly, he maketh continuall intercessi-
on for us to his Father, Rom, 9,35.

Thirdly, we have hereby an assured pledge
that we shall ascend after him, John 14,3.

C. Fourth.

The principles of
Fourthly, all authority is committed
him over all creatures, Mat: 28, 18, Ephes:
10, 21, 22.

Exposition of the 7. Article.

Q. What is his glory to come?

A. He shall come from heaven to judge
quicke and dead, Mat: 25, 31.

Q. What benefit do we receive by his co-
ming to judgement at the end of the world?

A. First, it teacheth all impenitent persons
speedily to repent of their sinnes, lest his judg-
ment overtake them, Act: 17, 31. 2 Pet. 3, 11.

* Secondly that it belongeth not unto us
to judge and condemn our brethren, 1 Cor: 4,
Rom: 14, 10.

Thirdly, we learne to our unspeakable
comfort, that he shall be our iudge, who is a
Saviour. Job: 19, 25.

Exposition of the 8. Article.

Q. What belieue you of the holy Ghost?

A. I belieue that he is God, proceeding from
the Father and the Sonne, and bestoweth upon
us all gifts needfull for our salvation, Joh:
14, 16, 17, 18, 19, 20.

Q. What benefit do we receive by this Ar-
ticle?

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ed article?

A. First, whatsoever gifts and graces we have we must use them to the glory of God, and good of our brethren, 1 Corinth. 13, 7, and 12, 7, 11.

Secondly, we must all labour to bring forth the fruits of the Spirit; Gal. 5, 22. Ephes. 4,

3, 4.

Thirdly when we are ignorant of God, and want any graces, we must crave them of God through the Spirit, John 14, 14.

Exposition of the 9. Article.

Q. What believe you of the Church?

A. Two things: first, that there is one holy Catholike Church, John 10, 16.

Secondly, that there are gifts given unto it, Mat. 16, 18.

Q. What meane you by the Church?

A. The whole company of the faithfull Servants of God, which ever were from the beginning of the world, of the which number I believe that I am one, John 10, 16. Eslay 59, 21, Jer. 32, 20.

Q. Why doe you call it holy?

A. Because none can be united to God, un-

The princiles of

lesse he be holy, and seperated from the p
phane of the world, 2 Pet, 1,4. 2 Cor:6,16,17
1 John 1,6,7.

Q
Saint
A.
givel
from
A
esch
7,1
Ko
6,9

2. What learne you by calling it Catholike?

A. I belieue that the Church of Christ is
not tied to one time or place, or to one sort of
men, but spreadeth it selfe through al nations
under heaven, whomsoever God shall call
Act: 10,34. Revel: 5,9.

Q
from
A
esch
7,1
Ko
6,9

2. What learne you from hence, that
God hath his Church which is holy and Ca-
tholike?

A. First, that God in all ages and times,
hath evermore had his charch and people that
believe in him, Mat: 28,19. Secondly, that e-
very one of us must exercise our selves to hol-
iness of life, if we would be members of the
Church, 1 Tim, 4,7. Thirdly, that no time,
place, or condition, can exclude from grace, un-
lesse by infidelity we exclude our selves, Act
10,35.

2. What are the gifts of the Church?

A. Two-fold: some in this life, and some
after this life, Act: 2,46,47.

2. What be the gifts of this life?

A. Two: the communion of Saints, and
the forgiuenesse of sins, 1 John 1,7.

Christian Religion.

Q. what meane you by Communion of
Saints?

A. The Communion of Saints is a gift
given to the Church in this life, whereby they
have fellowshipp with Christ, and amongst
themselves, and a feeling of one anothers con-
dition, Acts 4,32. 1 Cor:12,25,26.

Q. what benefit doe we reape and receive
from hence?

A. First, that it is our duty to shunne and
eschew the society of ungodly persons, Eph:5,
7,11. Secondly, such as professe the same reli-
gion, must converse together in christian love,
meekenesse and gentlenes, Phi:2,1,2. Third-
ly, that we be like affectioned one to another,
both in prosperity and aduersity, Phil:4,14.
Rom.13,14,1 Cor:12, 26. Heb:13,1. Ames
6,6.

Exposition of the 10. Article.

Q. what meane you by forgiuenesse of
sinnes?

A. I believe that through the blood of Christ
my sinnes are freely pardoned, and the punish-
ment of them forgiuen unto me, 1 John 2, 1;
2 Psal:32,1,2,5.

Q. What benefit doe we reape by remissi-

The principles of
on of sinnes &

A. First, that Christ hath suffered wh^t art
soever was due to my sinnes, and satisfied
wrath of his Father, Rom: 8,3,4. Heb. 2,16. 1
15.

Secondly, that our sinnes shall never be
laid to our charge againe, who could never
tisfie for them our selves, Jer: 31,34. Luke
18.

Thirdly, our consciences are at peace with
God, being iustified by faith, Rom: 5,1.

Exposition of the 11. Article.

Q. What be the gifts bestowed on the
Church after this life?

A. Two: the resurrection of the body, and
life everlasting, 1 Cor. 15,42. 1 Thess. 4,16
17.

Q. What believe you of the resurrection
of the flesh?

A. I believe that the dead bodies of all such
as have died from the beginning of the world
shall in the end be raised againe, and be uni-
ted to their soules, 1 Cor. 15.22. 51. Job 19.
25.26.27.

Q. What benefit doe wee receive from
hence that our bodies shall arise againe out of
the earth?

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A. First, hereby we have great comfort of
wher art in all miseries and sorowes, hoping for
iedy joyfull resurrection, Psal: 16, . Job 19, 25,
3,16, 6. Heb. 11, 45. Secondly to strive against
the feare of naturall death, seeing our bodies
er by all not evermore lie in grave, Phil: 1, 23.
bets. Luke 23, 42. Thirdly, to labour to keepe a cleare Consci-
ence towards God and man, Acts 24, 15, 16.

Exposition of the 12. Article.

Q. What belewe you of everlasting life ?

A. I belewe that after the body and soule
chre ioyned together againe in one person, the
godly shal go into euerlasting ioy and felicity,
and the ungodly shall be cast into endles woe
and misery, Dan: 12, 2, 1 Thess: 4, 17.

Q. What benefit doe we receive by beleev-
ing everlasting life ?

A. First, we learne, that our felicity, and
happines standeth not in this life, but in this,
that we shall live with Christ for ever in his
Kingdome, 2 Cor. 5, 1, 2, 6, 7, 9. Rom, 8, 23. 1
Peter 1, 17, 18.

Secondly, we learne patience and constan-
cy in our afflictions, seeing God hath prepared
everlasting life for us, Heb. 11, 24. Rom: 8,
18.

The principles of

Thirdly, we are assured to be kept by the power of God, through faith unto salvation. A.
1 Pet : 1,5.

Q. What are the Rules of interpretation for the better understanding of these Articles? Q.

A. First, touching the Trinity many things are not expressed, which we are to hold as parts of the faith, as the wisedome, eternall encr justice, mercy of God and all other essential properties of the Godhead. A.

Secondly, concerning the office of Christ many things are not expressed, which we may believe to be parts of the faith, as the perfect satisfaction of Christ, the breaking of the partition wall, the accomplishment of all things written of him and such like. the

Thirdly, we must understand all these Articles by way of particular application of them to our owne selves, believing that God is our Father, Christ Jesus our Saviour, and the holy Ghost our Sanctifier. 16.

Fourthly, by holding the gifts given to the Church, we also must hold the contrary of the wicked that are not of the Church, as no communion of Saints among them, no remission of sinnes, no resurrection to eternall life. pr.

Q. What be the meanes whereby this faith

Christian Religion.

by faith is attained ?

A. They are two : the begetting and the
continual nourishing of it, Eph:4, 11, 12, 13.

Q. what is the meane whereby faith is
first begun and begotten in us ?

A. The word preached, Rom:10, 14. 2 Cor:
15, 1, 2.

Q. How is this faith nourished in us and
increased ?

A. By the same preaching of the word, by
Prayer, and by the Sacraments, 2, 42.

Of Prayer.

Q. What is prayer ?

A. Prayer is a calling upon God alone, in
the name of his Sonne Christ Jesus, John
16, 23.

Q. How many kinds of Prayer are there ?

A. Two: Petition and thanksgiving, Psal.
59, 15. 1 Tim: 2, 1, 2.

Q. Have we no rule prescribed to direct our
prayers by it ?

A. Yes, we have a forme of prayer which
Christ taught his Disciples, commonly cal-
led the Lords Prayer, Mat:6, 9.

Q. what have we to consider in this Pray-
er ?

A.

The principles of

A. Three things: the entrance, the petition
and the conclusion of the prayer.

The entrance into the Prayer.

Q. What is the entrance of the Prayer?

A. Our Father which art in heaven.

Q. What meane you when you say Our Father?

A. Hereby I assure mine heart, he tendeth us as a loving Father doth tender his own childdren, and therefore is most ready and willing to heare and helpe us, Mat. 7,6 Esay 49,15

Q. What learne we from hence that he is called Father?

A. First, that he will provide all thing needfull for our soules and bodies, Mat. 7,9,10,11.

Secondly, to come boldly to the Throne of grace, whensover we are in want of any grace, 6,3,15,16.

Thirdly, to performe unto him the duty of children to their Father, Mat: 1,6, 1 Peter 1,17.

Q. What learne we from hence, that God is called our Father?

A. First, to apply all the promises of God made

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the in Christ, unto our selves particularly.

Mat: 11, 24.

Secondly, to be mindfull of the good of our
brethren, as well as for our owne, Psal: 51,
8.

Thirdly, to carry peaceable and loving
hearts, to our Brethren, as unto children of the
same Father, Mat: 5, 23. Esay 1, 15.

Q. What meane you by this, that he is said
to be in heaven?

A. I learne that heaven is his Throne, and
that his power is almighty, so as he is fully a-
ble to doe us all good, Luke 1, 37. Roman: 4,

Q. What learne ye from hence that God
is said to be in heaven?

A. First, that our principall care must be to
come to Heaven where our Father is, 1 Pet:
1, 17, 18,

Secondly, to seeke chāsely heavenly things
at his hands. 1 Pet. 1. 3-4.

Thirdly, to come before him with all rever-
ence and feare, Eccl: 5, 2, 3.

Q. What consider you in the Petitions
themselves?

A. Two things, First, they are set downe.
Secondly, they are considered by reason.

Q. How many Petitions are there set downe?

A.

The principles of

A. Sir.

Q. How are these Petitions divided?

A. The three first concerne God's glory,
the three last petitions concerne our owne salvation.

Exposition of the first Petition.

Q. what is the first Petition?

A. Hallowed be thy Name.

Q. what is the meaning of this Petition?

A. We pray that the name of God may be continually used of us, in thought, word, and deed, with all reverence, Psal: 48, 11. Dan: 9, 7.

Q. what wants doe wee bewaile in this Petition?

A. First, spirituall pride, giving glory unto us our selves, and not to God, Dan: 4, 27. Act: 12, 22, 23. Secondly, want of zeale toward God, Revel: 3, 15, 16. Thirdly, hardness of heart, whereby they are hindred from the knowledge of God in his word, Marke 6, 5. Fourthly, all prophanietesse of life and conversation, John 15, 8. Mat: 5, 16.

Q. what grace do we desire of God in this first Petition?

First, the true knowledge of God, as he hath revealed himselfe in his word: Col: 1, 10.

Secondly,

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Secondly, humility and lowliness of mind, whereby we ascribe all good things to God, to our selves. Psalme 115, 1. Thirdly, the love of Gods glory to be kindled in our hearts. Psal. 69, 9, and 119, 139. Fourthly to leade godly life and to be kept from all prophasing of his Name. 1 Thess: 5, 23, Ephes. 4, 1. 2 Thess. 1, 27.

Exposition of the second Petition.

Q. What is the second Petition?

A. Thy Kingdome come.

Q. what is the meaning of this petition?

A. We pray that God throwing downe the Kingdome of sinne and Satan, would reigne us by his Word and Spirit, and hasten to perfection his Kingdome of glory, Revel. 20, Psal: 119, 5.

Q. what wants doe we bewayle in this second petition?

A. First, a spirituall bondage under sin and Satan, which is the most miserable bondage that can be, John 8, 34, 1. John 3, 8.

Secondly, the want of god meanes, which we for the furthering and building up of the Kingdome of Christ, as the Word, Sacra-ments, and Discipline. Mat: 9. 36, Luk. 19,

The principles of

42. Thirdly, the abounding of evill men
that are in the world, serving for the hind
of the Kingdome of Christ, 1 King: 19, 20
Psal. 119, 136, 139.

Q. What are the graces to be desired
Second Petition?

A. First, that he would reigne in our hearts
by the Scepter of his Word and Spirit, 19, 9
51, 10.

Secondly, that the kingdome of Satan
Antichrist, and all the enemies of Christ
be overthrown, Rom: 16, 20.

Thirdly, that God would hasten the
coming of Christ, and receive us to his
dome of glory. 2 Tim: 4, 8.

Exposition of the 3. Petition.

Q. What is the third petition?

A. Thy will be done in earth as it is
in heaven.

Q. What is the meaning of this Petition?

A. We pray that the revealed will of God
may be done willingly, sincerely, and readi-
ly by us men on earth as the Angels and
in Heaven do it. Psal: 103, 20, and 143, 1
and 40, 7, 8.

Q. what wants do we bewaile in this the
Petition?

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11 my petition?

A. First, our naturall disposition and prone-
ness to rebellion and disobedience against the
will of God, Gen:6,5, and 8,21. Rom: 8:5,1,
red:10,7,14,18.

Secondly, our murmuring, and impatience
when God layeth any crosse upon us, Psalm.
107,9,9. Numbers 11,1, and 14,2. Exod. 15,23,

Thirdly, the sinnes of others, whereby they
abstain from obeying the will of God, Jer:9, verse 1, Ezek:
3:4.

Q. What graces doe we desire of God in
this third Petition?

A. First, that we may deny our selbes and
our owne willes that are corrupt, Luk:9,23,
Mat:10,38.

Secondly, that GOD would incline the
hearts of all his people unto his holy word,
whereby they may know and obey his will
Psal. 119,27,36.

Thirdly, that under every crosse which he
shall lay upon us we may possesse our soules
with patience, Coloss:1,12. 2 Sam. 15,26.
Luke 22,42.

Exposition of the 4. Petition.

Q. What is the fourth Petition?

A.

The principles of

A. Give us this day our daily bread.

Q. What is the meaning of this petition?

A. We pray for a competent and convenient measure of all earthly blessings, serving both for necessity, and also for christian delight and pleasure. Proverb: 30, 8. 9. Psalm 104, 15.

Q. What neede rich men crave their daily bread, who have store laid up for many years?

A. First, because their riches may be suddenly taken from them. Job 1, 14, 15, 16, 18.

Secondly, they may suddenly be taken from their riches. Luke 12, 20.

Thirdly, because Bread can doe them good except God give the staffe of bread, 1. Math: 8, 3, Math: 4, 4.

Fourthly, it is their duty to pray for their brethren, as well as for themselves.

Q. What wants doe we bewaile in this fourth Petition?

A. First, our distrust in Gods providence, touching the things of this life, 1 Tim: 6, 19. Math: 6, 25, 26.

Secondly, discontentment with our present estate and condition, Psal: 4, 6. Num. 11, 16, 32, 33.

Thirdly,

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Thirdly, covetousness to enrich our selves
upon the goods of other men. *Psal. 119, 36. Heb.*
10, 2, 5.

Q. What are the graces to be desired in
this fourth Petition?

A. First, that God who is the authour of our
life, would also vouchsafe to be the preserver
of it by such meanes as he hath appointed, i.
Tim. 4, 3. 4, 5. and 6, 8.

Secondly, a desire in all estates to rest up-
on Gods providence, who hath cared for us,
Psal. 37, 5.

Thirdly, contented hearts, with that place
and state of life which he hath given us, i *Eccl.*
5, 8.

Exposition of the 5. Petition.

Q. What is the 5. Petition?

A. Forgive us our trespasses.

Q. What is the meaning of this petition?

A. We pray that God would freely pardon
our sinnes committed against him, and the pu-
nishments due unto them, giving us peace of
conscience, and iustifying us in his Son Jesus
Christ, *psal. 51. 1, 7, 8. Dan. 9, 19.*

Q. Why are these words added, As we for-
give them that trespass against us?

D

A.

The principles of

A. For two causes: First, as a reason to perswade with God to forgive us, seeing that we which have not a drop of his infinite mercy in us, are ready to forgive such offences as are committed against us, Luke 11,4.

Secondly, to assure our owne hearts of our forgivenesse at the hands of God, if we from our hearts forgive our Brethren, Matthew verse 7. James 2,13. Mat: 18,32.33.35. and 6,14.15.

Q. What wants doe we bewaile in this first Petition?

A. First, the corruption of our owne creatures, being borne in sinne, Psal: 51.5. Rom 3,9.10.11.19.

Secondly, the wickednesse of our lives, youth and age, Psal:25.7. Gen.6 5.

Thirdly, our carnall security going on from day to day in sinne, drinking in iniquity as water, Mat. 24.39. Jer:8.9. Job:15.16.

Q. What are the graces to be desired in this first Petition?

A. First, we crave of God to accept the righteousness of Christ as a full satisfaction for our sinnes, Psal.143,2. and 51,1. 1 John 2,1.2.

Secondly, to be enabled to call upon God for the pardon of our sinnes, Zach.12,10.

Third

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Thirdly, to be assured that the punishment of our sins shall be forgiven through the blood of Christ, *Psalms 2:5.*

Exposition of the 6. Petition.

Q. What is the sixt Petition?

A. Lead us not into temptation, but deliver us from evill.

Q. What is the meaning of this Petition?

A. We pray not only to be delivered from the power of Satan, sinne, and the world, but also to be directed by the Spirit of God, in the wayes of true obedience, 1 Cor. 10, 13, and 2 Cor. 2:7. 8.9. Mat: 26,41.

Q. What wants do we bewaile in this sixt Petition?

A. First, the continuall rebellion of our wicked natures. Gal. 5 17. Rom. 7,15.

Secondly, our weakenesse and pronenesse to yield unto every tentation of Satan and sin, *Path:26.70.*

Thirdly, our want of heedfulness & watchfulness over our selves in tentations, *Mat. 26,41*

Q. What graces doe we desire of God in this sixt Petition?

A. First a carefullnes to prevent tentations, and the occasions of them, *Psal. 139,37.*

The Principles of

Gen. 39.10.

Secondly, Strength from God to stand
the hoare of temptation, Psalme 51. verses
11,12.

Thirdly, an happy issue and end of our tem-
ations, to his glory and our owne good, 1 Cor.
10,13.

Q. How are these Petitions strengthened
and confirmed by reason?

A. For thine is the kingdome, and the pow-
er, and glory for ever.

Q. What is the meaning of this strengthen-
ing of the reason?

A. It containeth a thanksgiving, wherem
the government and ordering of all things
together, with the power and glory of the
same is ascribed wholly and onely to the Lord
1. Chron. 29, 11.

Q. What signifieth this word, Amen, in
the shutting uppe, and conclusion of the pray-
er?

A. It signifieth, So be it, Deut. 27, 15,
16.

Q. What use is there of it?

A. It sheweth both our fervent desire to
obtaine: and an assurance of our hearts, that
we shall attaine that which we aske, 2 Cor.
1,20.

Of the Sacraments.

Q. What is a Sacrament?

A. It is a visible Signe and Seale, that Christ and all his benefits are given unto us, Rom:4.11.

Q. What is to be considered in a Sacra-
ment?

A. Two things: his parts, and his uses, Mat:3.17.

Q. What are the parts of a Sacrament?

A. Two: the outward parts, and the in-
ward, Rom:4.11,12. Gen.7.11:1 Cox:10.1.

1.3.

Q. How many are the outward parts?

A. Four: The Minister, the Word of in-
stitution, the Signe, and the receiver, Mat:
26.26.27.

Q. How many are the inward parts?

A. Four: God the Father, the Holy
Ghost, Christ, and the faithfull, Mat:3.verse
15.16.

Q. What proportion is there betweene
these parts?

The principles of

A. Even as the Minister by the rebete
use of the Word, offereth and applyeth bis
the Signe unto the Receiver: so God
Father by the powerfull working of the
Spirite, offereth and applyeth Jesus Christ
visibly to the faithfull, Acts 3.3.8. Heb. 13.
9,22.

Q. What be the uses of a Sacrament?

A. Three: First, to nourish and encrease
our faith, Rom. 4.9.10.11.

Secondly, to be a seale of the Covenant
between God and his Church, Gen. 17.10.
Exod. 12.11.12.13.

Thirdly to bee a badge of our Christ
profession, and to discerne us from such as
not of the profession, Gen. 17, 14. 1 Sam. 17.
36.

Q. How many Sacraments are there?

A. Two: Baptisme and the Lords Supper,
1 Corinith. 12, verse 13. and 14, verses
2,3,4.

Of Baptisme.

Q. What is Baptisme?

A. Baptisme is the first Sacrament,
wherein

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be therein by the outward washing of the body
with water once in the name of the Father,
the Sonne, and of the holy Ghost, the
outward cleansing of the soule by the blood of
Jesus Christ, is represented, Matth. 28. verse

Q. What is to bee considered in Baptisme?

A. Two things: his parts, and his uses
Matth. 3, 3, 16.

Q. What is the parts of Baptisme?

A. Two: the outward and the inward parts,
Matth. 2, 38.

Q. How many are the outward parts of
Baptisme?

A. Four: the Minister, the Word, the
Water, and the body washed, Mat. 28. verse

19.

Q. How many are the inward parts?

A. Four: GOD the Father, the holy
Ghost, the blood of Christ, and the soule clean-
led, Matthew 3. verse 15. 16. Marke 16. verse
16.

Q. What is the proportion betweene these
parts?

A. Even as the Minister by the reverent
use of the Word, applyeth water to the wa-
shing of the body: so God the Father through

The principles of
the working of the Spirit, applyeth the meat
of Christ to the cleansing of the soule, L. Q.
10. John 1. 33.

Q. What are the uses of this A. B.
tisne? C. 2.

A. Three: first to seale up the remis- Q.
and forgiuenesse of our sinnes, Acts: 22, A.
16.

Secondly, to shew our setting and en- Q.
ting into the body of Christ, Galath: 3. 27. Q.
27.

Thirdly, to teach us to dye to sinne, A.
to rise againe unto righteousnesse, Roman: 13. 1. 2. 3. 4. A. 11.

Of the Lord Supper.

Q. What is the Lords Supper?

A. The Lords supper is the second A. 10.
ecrement, wherevnt by the visible receiving the
Bread and Wine, is represented our spirituall
all Communion with the body and blood of
Christ, Coz. 10. 16. 17.

Q. What things are to be considered in the
Lords Supper?

A. Two things: his parts, and his use
Path.

Christian Religion.

the last: 26. 26. 27. 28.

Q. What are the parts of the Lords Supper?

A. Two: the outward, and the inward parts,
Co2. 10. 16.

Q. How many are the outward parts?

A. Four: The Minister, the Word, the Bread and Wine, and the Communicants,
take: 22. 19, 20.

Q. How many are the inward parts thereof?

A. Four: God the Father, the Spirit, the Body and Blood of Christ, and the faithful, 1 Corinthi: 12. verse 13. John 6, verse 7.

Q. What is the proportion between these parts?

A. Even as the Minister by the reverent use of the Word, offereth Bread and Wine to the Communicants to feede therupon bodily: so God the Father by the powerfull worke of the Spirit offereth and giveth the body and blood of Christ with al the benefits of his sufferings unto the faithful, 1 Cor. 11. 23. 25. &c.

Q. What be the uses of the Lords Supper?

A. Three: First, to shew forth the death and

The principles of
and sufferings of Christ with al thanksgiving
1 Cor. 11,26.

Secondly, to teach us our communion and
growth in Christ, so that he is made one with
us, and we one with him, 1 Corinth. 10, Q.
16.

Thirdly, to declare our communion and
agreement with our brethren, 1 Cor. 10, 18. 2
and 12, 13.

Q. Doth not this proportion and similitude
betwene the visible parts, and the in-
sible, teach, that there is no recall change
conversion of the signes into the things signified?

A. Yes: for the change is only in the law
full use of them.

Q. What absurdities doe follow upon
Popish Transubstantiation?

A. First, there should be no signes in the
holy Supper, which overthoweth the nature
of a Sacrament, Gen. 17, 11.

Secondly, the Heavens must contain
Christ, untill the times of restitution of
things, Acts 3, 21. Mat. 26, 11.

Thirdly, the body of Christ should be infinite,
and therefore he should not be true man
Heb. 2, 17, and 3, 15.

Christian Religion.

Rules of Interpretation to understand the Sacraments.

Q. What are the Rules of Interpretation, to understand the Doctrine of the Sacraments?

A. First, the names of the things signified, are oftentimes given to the signes, Cor. 10, 1. 1 Cor. 11. 1. 1 Corinthians 10. 5. Mat. 26.

Secondly, the names of the signes are oftentimes attributed unto the things, 1 Cor. 5, 1 Cor. 11. 24.

Thirdly, the properties belonging to the things, are attributed unto the signes, 1 Cor. 16. Acts 22, 16. Ephes. 5, 26. 1 Peter 3, 1.

Fourthly, the properties of the signes are oftentimes attributed unto the things themselves, Tit. 3, 5. John 1, 33.

Q. How may wee come aright unto the wordes Table?

A. By preparing and examining of our selves, 1 Cor. 11, 28.

Q. What is the right manner of preparing our selves?

A. First: we must have a knowledge of God,

The principles of Christian Religion
God, of mans fall, and also his restora-
gaine into the Covenant by Christ,
17.2.

Secondly, there is required true fa-
Christ, 2 Cor. 13.5.

Thirdly repentance from all dead
daily renewed for our daily sins, Psal. 26.

Fourthly, reconciliation unto our Bre-
thren even our enemies, Mat. 5, 23.24.

FINIS.



Acts 20.32.

Now Brethren I commend you to God,
and to the word of his grace, which is able
to build you up, and to give you an inheri-
tance among all them which are sanctified.

Hebrews 6.1.

Therefore leaving the Principles of the Do-
ctrine of Christ, let us goe on unto perfecti-
on, not laying againe the foundation of re-
pentance from dead workes, and of faith to-
wards God.





